

THE CHURCH OF GOD

Evangel



September 21, 1959

If we live in the Spirit, let us also walk in the Spirit.



BIRMINGHAM, ALABAMA
WSGN, 610 kc, 5,000 watts, 1:30 p.m.
JASPER, ALABAMA
WARF, 1240 kc, 250 watts, 7:30 a.m.
ANCHORAGE, ALASKA
KFQD, 730 kc, 10,000 watts, 8:00 a.m.
PHOENIX, ARIZONA
KHEP, 880 kc, 1,000 watts, 3:30 p.m.
LITTLE ROCK, ARKANSAS
KLRA, 1010 kc, 10,000 watts, 10:00 p.m.
SAN FRANCISCO, CALIFORNIA
KGO, 810 kc, 50,000 watts, 4:00 p.m.
LIMON, COSTA RICA
TIQ, 1175 kc, 1,000 watts, 8:00 a.m.
COCOA BEACH, FLORIDA
WRKT, 1300 kc, 500 watts, 9:30 a.m.
FERNANDINA BEACH, FLORIDA
WPFB, 1240 kc, 5,000 watts, 3:30 a.m.
JACKSONVILLE, FLORIDA
WQIK, 1280 kc, 5,000 watts, 1:00 p.m.
LAKELAND, FLORIDA
WONN, 1230 kc, 250 watts, 12:30 p.m.
SANFORD, FLORIDA
WIOD, 1360 kc, 500 watts, 9:00 a.m.
ST. PETERSBURG, FLORIDA
WSUN, 620 kc, 5,000 watts, 9:30 p.m.
ATLANTA, GEORGIA
WEAS, 1010 kc, 50,000 watts, 3:30 p.m.
AUGUSTA, GEORGIA
WGAC, 580 kc, 5,000 watts, 3:00 p.m.
BAXLEY, GEORGIA
WHAB, 1260 kc, 5,000 watts, 1:30 p.m.
BRUNSWICK, GEORGIA
WMOG, 1490 kc, 250 watts, 10:30 a.m.
VALDOSTA, GEORGIA
WGOV, 1240 kc, 5,000 watts, 9:00 a.m.
CHICAGO, ILLINOIS
WLS, 860 kc, 50,000 watts, 4:30 p.m.
ROBINSON, ILLINOIS
WTAY, 1570 kc, 250 watts, 7:45 a.m.
WEST FRANKFORT, ILLINOIS
WFRX, 1300 kc, 1,000 watts, 7:00 a.m.
MONROE, LOUISIANA
KNOE, 1390 kc, 5,000 watts, 8:00 a.m.
NEW ORLEANS, LOUISIANA
WTFE, 600 kc, 1,000 watts, 9:00 a.m.
DETROIT, MICHIGAN
CKLW, 800 kc, 50,000 watts, 3:30 p.m.
CLARKSDALE, MISSISSIPPI
WKDL, 1600 kc, 1,000 watts, 7:30 a.m.
HATTIESBURG, MISSISSIPPI
WBKH, 950 kc, 5,000 watts, 8:00 a.m.
JACKSON, MISSISSIPPI
WRBC, 1300 kc, 5,000 watts, 9:30 p.m.
FLAT RIVER, MISSOURI
KFMO, 1240 kc, 250 watts, 8:00 a.m.
BELGRADE, MONTANA
KQVW, 630 kc, 1,000 watts, 3:00 p.m.
ALBUQUERQUE, NEW MEXICO
KGGM, 610 kc, 5,000 watts, 12:30 p.m.
CHARLOTTE, NORTH CAROLINA
WAYS, 620 kc, 5,000 watts, 9:30 a.m.
DURHAM, NORTH CAROLINA
WDNC, 620 kc, 5,000 watts, 2:30 p.m.
SANFORD, NORTH CAROLINA
WEYE, 1290 kc, 1,000 watts, 1:00 p.m.
MIDDLETOWN, OHIO
WPFB, 910 kc, 1,000 watts, 4:30 p.m.
LAWTON, OKLAHOMA
KSWO, 1380 kc, 5,000 watts, 9:30 p.m.
GREENVILLE, SOUTH CAROLINA
WESC, 680 kc, 5,000 watts, 8:00 a.m.
CHATTANOOGA, TENNESSEE
WAPO, 1150 kc, 5,000 watts, 1:00 p.m.
JOHNSON CITY, TENNESSEE
WJHL, 910 kc, 5,000 watts, 1:30 p.m.
MCMINNVILLE, TENNESSEE
WMMT, 1230 kc, 250 watts, 9:00 a.m.
NASHVILLE, TENNESSEE
WMAK, 1390 kc, 5,000 watts, 8:00 a.m.
DALY, TEXAS
KSKY, 660 kc, 1,000 watts, 2:30 p.m.
HEREFORD, TEXAS
KPAN, 860 kc, 250 watts, 6:00 p.m.
ROANOKE, VIRGINIA
WRIS, 1410 kc, 5,000 watts, 5:00 p.m.
PUYALLUP, WASHINGTON
KAYE, 1450 kc, 250 watts, 9:00 a.m.
WAUATU, WISCONSIN
WBAU, 350 kc, 5,000 watts, 6:05 p.m.
OAK HILL, WEST VIRGINIA
WQAY, 860 kc, 10,000 watts, 4:00 p.m.

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America—Christ or Paganism

By ROYAL S. NELSON

Sunday School Secretary, Free Methodist Church

SCREAMING headlines of every American newspaper tell daily of gun fights, murder, rape, sex orgies and the like, while their columns enlarge upon their lewd stories of disgrace, sin, and violence. But what is more appalling—such have become so common they cease to be news—only another incident in the American way of life.

Many thoughtful people are asking, "What is happening in America? What brought about this plague of iniquity?" There is little doubt that such incidents reflect the decay of moral fiber in the American society. They indicate a spiritual change is taking place. While traditionally America continues to be a Christian nation, actually the moral climate is changing.

In America—Paganism versus Christianity

The greatest revival now in progress is that of pagan secularism. Though advancing as silently as death, its depths and influence are penetrating even America's church life and are shifting the moral foundation of our entire nation. This has cut us from our spiritual moorings and caused us to suffer the attacks of unfettered human passion.

Socrates, the wise man of ancient Greece said, "Know thyself." Seneca, the wise man of Rome admonished, "Control thyself." But Jesus, the wise man of Galilee exhorted, "Deny thyself." Modern

paganism would repudiate all three and proclaim, "Indulge thyself." Thus paganism contends with Christianity in its basic concepts.

Paganism is life lived on the practical assumption that if there is a God He is far removed; that one may live without reference to Him for actually He is not needed. This is practical atheism.

Christianity contends that God does exist. He is the great moral ruler of the universe. "In Him we live and move and have our being . . . We are complete in Him . . ." and that finally, "We must all appear before the judgment seat of Christ."

We, in America, are at the crossroads of decision. Decisions are being made. We are either choosing Christ or we are choosing a pagan way of life.

In America—Materialism versus Spirituality

Materialism is the theory that life consists of the abundance of things which one possesses. The "Rich Fool" in the parable of Jesus was a materialist. Hence, he resorted to bigger barns, more goods, social security and a life of luxurious ease. He forgot he had a soul (Luke 12:15-21). He was not the first nor the last of that long procession of men who have resorted to the same folly. When man's energies are wholly turned to the acquisition of things, when his chief delights are in them, he has become a materialist and his

feet tread in slippery places. One ill wind may turn him into a penniless beggar throughout eternity. Such is the folly of materialism.

A spiritual man is one who is conscious that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4), "His delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1:2) He is conscious that there is more value in life than that which can be physically seen. With Christ he approaches life with one dominant concern and a lone passion. He is propelled with one desire and cries from his heart, "I come . . . to do thy will, O God." (Heb. 10:7)

A materialistic philosophy of life is reducing the spiritual concept of America's masses to a new low. It has already gone far to close man's mind on the God-ward side. If allowed to progress, the remnants of vital spiritual life will be crowded and covered to the point of extinction. The people of America must choose between materialism and spirituality.

In America—Humanism versus Theism

"Man is a splendid animal," we are told. If this is true, then let us not be surprised if he acts like one. The inevitable result of such teaching will be a life lived on the pattern of "I-want-what-I-want-when-I-want-it." The means or

(Continued on page 11)

Thousands of Sunday School Teachers Possess Vital Keys to Christian Progress

By BOB PIERCE

President, World Vision, Inc.

THE STRATEGIC importance of Sunday School teachers in our modern world, impossible to pin-point in a sentence, must never be underestimated for several reasons:

1. The world will *never be won for Christ* without more dedicated and enthusiastic support of the Church by Sunday School teachers.

2. Scores of teachers reach thousands of non-attenders of regular worship services. This in no way detracts from the great calling of a pastor. Ministers and Sunday School teachers are integral parts of the most important opportunity on earth . . . for "how shall they believe in him of whom they have not heard . . ." (Romans 10:14).

3. Teachers are often the first link with God for children. First impressions determine future careers. The *formative years of instruction* are of tremendous importance.

4. Men and women who sacrifice personal desires in order to teach from the Bible, in many cases, are more productive in winning others for Jesus Christ *because their words are not clouded with complicated theology*, a major cause

of discouragement to those who drop from church because they cannot immediately understand the deep things of God.

5. Sunday Schools are the training grounds for effective Christian personal workers, ministers and missionaries—those who "put on the whole armor of God" as *warriors for the front lines*.

6. A pastor, largely, is effective because of his teachers in juvenile and adult classes. Ask him, if you doubt the statement.

These are just a few of many values attached to Sunday School teachers. I could write a book and *still lack space* to express my true appreciation of their worth.

Cicero said, "What greater or better gift can we offer . . . than to instruct our youth?" Plato put his sensitive finger on missionary growth when he said, "Those having torches will pass them on to others."

Author James Hilton had this to say: "If I had a child who wanted to be a teacher I would bid him Godspeed as if he were going to war. For indeed the war against prejudice, greed and ignorance is eternal, and those who dedicate themselves to it *give their lives no*

less because they may live to see some section of the battle won."

Responsibilities are many, for Sunday School instructors are dealing seriously with human souls which will live forever either in heaven or in a place Jesus called "hell." Charles V. Youmans, describing the seriousness with which each Sunday School instructor should approach his task, expressed it like this: "God pity the (careless) teacher . . . for in time, his students will raise a whole generation to curse him for his negligence."

What are some of the qualifications for these outstanding people who faithfully fill the gap? *Current Concepts* describes it well: "Select a young and pleasing personality . . . pour over it a mixture of equal parts of the wisdom of Solomon, the strength of Samson and the patience of Job; season with the salt of experience, the pepper of animation, the oil of sympathy and a dash of humor; stew for about four years in a hot class room, testing occasionally with a *fork of criticism* . . . When done to a turn, garnish . . . and *serve hot to the community*."

Opportunities, however, are worthwhile and endless for service as Sunday School teachers among young and old . . . with elders providing invaluable wisdom and youngsters the essential enthusiastic vigor. Lasting results of their labors for Christ are without number. One outcome, for instance, gives the weekly stickability to Christian families. This makes the efforts worthy, if no other comfort is ever made known.

A. J. Cronin, the noted author said, "In this highly industrialized age, America has greater need of a strong and well-established family than in the early pioneering days. Now, the dangers are not thirst and hunger, or the attacks of hostile tribes, but they are as elemental—and far more formidable, because they spring from within." The indwelling Spirit of Jesus Christ is the only answer to such attacks. Arthur Collis and Vera E. Poole, in *These Our Children*, make it more emphatic:

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The Sunday School and the Faith

By HAROLD C. MASON

Professor of Christian Education, Asbury
Theological Seminary

HAS THE SUNDAY School really done anything to meet the rising tide of naturalism? Has Protestant supernaturalism made any noticeable impression on this age?

One writer, not a conservative, says that religious conservatism is one of the major religious phenomena of our day. In thousands of churches it is reaching thousands of people in crowded services and over the air. The conservative message is one of doctrinal assurance. Conservatives know what they believe and offer it in unmistakable fashion. They believe and teach the Bible with full assurance of its authority; they afford hearty emotional expression and release. In contrast with this, liberalism in religion has stultified the emotions. Conservatives, too, have a cordial heart-warming fellowship.

This positive, assured program of conservatism has produced results throughout the world. A study of the religious beliefs of college students was made at Ripon College in 1930 and again in 1949. In 1930, of 852 college freshmen, 96 per cent

certified their belief in a personal God, 83 percent in the Fatherhood of God, 89 per cent in the divinity of Jesus Christ, 89 percent that Christ died to save sinners, 84 per cent in the genuineness of Christ's miracles, 84 per cent in the virgin birth of Christ. In the 1949 survey only 266 college freshmen were questioned as to their beliefs. However, the results of the two surveys were very nearly identical, a difference of about five per cent marking the decline in 1949 over 1930. Of the 1949 group of freshmen 60 per cent said that they believed the Bible to be the Word of God. This was an increase over the 1930 group, and this after a generation of naturalistic "progressivism" in public education, with the church in the throes of division over supernaturalism. Forty-four of the young people questioned in 1949 were Roman Catholics; forty-eight, Lutherans, thirty-four, Presbyterians, twenty-five, Congregationalists; thirty-one, Episcopalians; forty, miscellaneous, and eight were not members of any church.¹

Recently a study was made by

an executive of the Young Men's Christian Association of the religious beliefs of teachers of English, physics, sociology, and economics. The teachers were Methodists, Lutherans, Presbyterians, Baptists, Congregationalists, members of the Christian Reformed Church, and Nazarenes; some were from other denominations or with no church affiliation. Sixty-nine per cent of them regarded the Bible as religiously authoritative; seventy-seven per cent regarded prayer as necessary to the Christian life; seventy-two per cent said that man needs divine salvation through Christ; a large proportion of them disavowed the liberal definition of man as inherently good, while only forty-nine per cent of them accepted the doctrine of the fundamental goodness of man. All who dealt with the question of the adequacy of the human intellect said that finite intelligence alone is inadequate.²

It would, of course, be pure presumption to maintain that the Sunday School had steadied these men and women intellectually and spiritually through the naturalism which they encountered in public education and the cynicism and unbelief met with in their advanced training, or that they still maintained a modicum of belief in the Christian religion because they had attended Sunday School. But it would be equally bold to claim that Christian teaching and teachers had nothing to do with their maintaining faith.

The evangelical Sunday School has influenced the thinking of a generation hard pressed by arrant unbelief and has had its part in holding the line against a crushing paganism.

(Statistics from: ¹George J. Dudycha, "The Religious Beliefs of College Freshmen," *Religious Education*, Vol. XLV, No. 3, May-June 1950, pp. 165-169. ²R. H. Edwin Espy, "The Theism of Teachers in Church Related Colleges," *Religious Education*, Vol. XLV, No. 5, September-October 1950, pp. 301-306.)

(From his book, *Abiding Values in Christian Education*, Fleming H. Revell, Co., Westmont, N. J.)

There's Hope for — Our Aimless Sunday Schools

By WAYNE CHRISTIANSON

Editor, *Moody Monthly*

I MAGINE yourself this fall a stranger in a strange town with school about to begin. Comes the first week of September and you leave your youngsters at the neat, brick school two blocks away and drive away with no misgivings.

But your peace of mind soon fades when you learn that the new school is not quite all you thought. You express your fears to a neighbor.

"Oh, folks here don't take school too seriously," he tells you. "Sure, kids have to go to school," he adds, "but who worries about home work and grades? They'll learn enough. And kids here always get promoted!"

This word of comfort keeps you awake all night. By morning you've made up your mind. You're going to visit school.

There, unfortunately, you find that what your neighbor said is true. No one but you seems worried about how much your youngsters learn. Yes, there are textbooks—for classroom use. Aside from these, the teachers' aims seem vague indeed. No one seems to know whether Jerry is up to par in reading or whether Janet should bear down on her multiplication tables. Exams? Report cards? No one bothers about them in this school.

Could a situation like this really exist? Probably not in our land of supervised public education. But something very much like it is actually taking place year after year in the majority of our Sunday Schools.

Take a careful look at what goes on in your own Sunday School next Sunday and unless it is one of the relatively few exceptions you will be forced to one conclusion. The Sunday School is doing a wonderful work—but doing it in an utterly aimless way.

There is no question but that the Sunday School is moulding lives, largely because it has enlisted faithful, praying Christians in the task of gathering individuals of all ages and exposing them to the Word of God and the power of the Holy Spirit. Some are being saved, many are being guided, and all

are being encouraged to live the Christian life. All this is fine, but it should not blind us to the fact that in doing this wonderful work the average Sunday School is content to jog along with a lack of purpose and vigor which we would not tolerate for a moment in our public schools.

Most churches frankly look to their Sunday Schools to shoulder the load of teaching among their memberships. But the average Sunday School is uncertain about what is an adequate curriculum, is largely indifferent as to whether or not the individual "pupil" learns or stagnates, and promotes its members regardless of whether or not any real learning has been accomplished.

These facts are so well known that it is hardly necessary to document them. By and large, the problem of providing a curriculum which will give the Sunday School pupil step-by-step teaching in the Bible has been surrendered to the publishers of lesson quarterlies. This in some respects is a step forward since the quarterly makers are giving careful attention to this problem. Usually it means, however, that a change in publisher involves a change of curriculum affecting every person in the Sunday School.

It is a small wonder that the typical "pupil" does not take the Sunday School's teaching efforts very seriously. He does not expect to master what he is covering or build on his knowledge from month to month—and he is seldom disappointed. He may receive a devotional thought now and then along the way and even some spiritual applications. These are valuable, but they should not hide the fact that the Sunday School is in need of a more clear-cut curriculum, that it needs to face the task of teaching the Word of God as a whole and that it should challenge individual interest and effort in a way that it does not now do.

In view of this situation it should be no surprise that those trained in Sunday Schools are not well taught. For example, there was the survey taken a few years ago among 281 incoming college students, two thirds of whom said

they had regularly attended Sunday School. Of this group 79 per cent did not know the name of the tax collector who became a disciple, 74 per cent could not even name the father of Joseph and his brethren, and 70 per cent did not know in which book of the Bible to look for the Ten Commandments. Hard as it is to believe, 65 per cent failed to identify "the famous wise man of the Old Testament!"

Some may argue that the Sunday School cannot expect to carry out a purposeful teaching program. One hour or even an hour and a half is too short a time. The handicap of using volunteer workers is too great. And the necessity for depending on interest to prompt voluntary attendance and lesson preparation all put the Sunday School at too great a disadvantage.

These are very real difficulties, certainly, but no one of them is insurmountable. This is being proved by Sunday Schools which are operating successfully with respect to these problems.

At least three basic needs must be met if our Sunday Schools are to become the more effective instruments they should be. First, there is the need for trained leadership. In addition to all-important spiritual qualifications, these leaders will need to know how to put others to work. They will need to know how to assign duties, how to help those under them to become more effective, how to arouse enthusiasm, and how constantly to keep checking up on results. Such leaders will recognize the necessity of a training program, not only for teachers but for other Sunday School workers. They will be keenly aware of the value of morale.

The second need is for vision. In every Sunday School some one or two persons at least must have a concept of what his Sunday School can be. Remember, the great majority of us who are trying to do Sunday School work have never had the advantage of seeing how an effective, purposeful Sunday School works.

This is one of the great values of the National Sunday School Conventions held annually (three

this year*) by the National Sunday School Association. Such conventions make it possible for busy Sunday School workers who are normally walled up in a local situation, to learn what other schools are doing. Inevitably convention goers make the discovery that some Sunday Schools are effective, smoothly functioning organizations—that it can be done! At the same time the convention provides down-to-earth help in various aspects of Sunday School work through its many workshops. As a result they go back home with a mental blueprint of the kind of Sunday School theirs may well become as well as with some idea of the practical steps they need to take.

The third need which must be met—and in some respects this is the most important—is the need for definite goals and standards. As evangelicals we should know what it takes to make a Sunday School program truly effective. To that end we believe it would be valuable to set up standards of accreditation for Sunday Schools such as those established by the National Sunday School Association. This is suggested not with any idea of coercing a local group to comply with standards others have established. Instead the thought is that the individual church, if it wishes, may lay hold of these standards to measure the effectiveness of its own school and decide how it can be improved.

By the same token, a limited number of standard, comprehensive examinations might be made available by some central agency for those who wish to test the progress of their Sunday School pupils in certain subjects. Such tests would be comparable to the Regents' examinations given in New York State except that they would be for voluntary use. Standard tests for qualifying teachers might also be of value.

Some will feel that even occasional tests are out of place in the Sunday School. But why? We do not hesitate to make use of tests to qualify students for college entrance, for government service, for drivers' licenses. Why should the Sunday School hesitate to put it-

self on the gold standard of achievement as well?

Finally, the Sunday School should establish specific goals and standards for each teacher and department within the school. Before the year begins each worker should know exactly what he is to accomplish. At the close of the year a check should be made to see whether that goal was met.

This might lead to an achievement day when Sunday School pupils report on what they have learned during the year. Certainly it should mean a specific report on the work of the Sunday School as a whole. How many have been enlisted, how many have dropped out, how many have completed prescribed work, how many have made professions of faith, how many have identified themselves with the church as active members—does your Sunday School have the answers to such questions now? It could and should if it is to do an effective job.

It is within the power of the Sunday School to strengthen the entire church by giving its members more adequate instruction. It can reduce or almost end the drop-out of those who now seem to feel that Sunday School is not worth the effort. It can attract and challenge outsiders who at present are uninterested in its program. It will reduce the church's tragic loss of uninstructed Christians through the pull of cults, the snare of various temptations, through worldliness, or simple malnutrition.

Next Sunday, no doubt, you'll go to Sunday School. You'll thank God, perhaps, for all it is and all it means to you who attend. You'll enjoy the songs, the lesson time, the fellowship. But along with this, perhaps, you'll have a new sense of the needs in your own Sunday School. And perhaps you'll be increasingly uncomfortable about each one until your Sunday School is as good as you know in your heart it can be.

*San Jose, California, Oct. 7-9; Atlanta, Georgia, Oct. 21-23; Columbus, Ohio, Nov. 11-13.

Start Your Steps to Christian Service



The Dormitory of Northwest Bible College

at Northwest Bible College

WHAT DOES THE NORTHWEST BIBLE COLLEGE HAVE TO OFFER?

THE ADMINISTRATION OF this institution is most happy to give all the information possible as to this proper question. Yes, the question is proper because it covers time, effort, finance, and the future of the student who is anxious to qualify for service in whatever field he may choose to labor. Having these important factors in mind, we feel it fair and just to each of you who wish to know about NORTHWEST BIBLE COLLEGE to give the answer as fully as possible.

After you have read and studied thoroughly what we have set forth and if you should wish more information, kindly feel free to write us: Northwest Bible College, Box 509, Minot, North Dakota.

Some of the answers as to what NORTHWEST BIBLE COLLEGE has to offer are as follows:

1. A beautiful campus of several acres covered with trees in the city of Minot, North Dakota, known as "MAGIC CITY" of 30,000 people, fine shopping centers, a friendly atmosphere, and businessmen who have been most cooperative in giving work to students who need financial assistance. The city is located in the Souris River Valley and provides a most beautiful sight from the nearby hills at night as well as day.

2. Two railroads, the Soo and Great Northern lines have terminals here. The highways leading to NWBC in the "MAGIC CITY" are paved and straight, entering this great center.

Highway No. 83 comes from the State Capitol and runs north and south.

Highway No. 2 comes from the east and goes west, crossing the great span of prairies.

Highway No. 52 reaches through the twin cities, MINNEAPOLIS and SAINT PAUL, through the "MAGIC CITY" where NWBC is located, to the province of Saskatchewan, CANADA, and beyond.

Highways No. 50, 28, 23, 14, 8, 5, 3, and 37 all lead to Minot directly or join the main arteries in the nearby suburban areas.

3. COLLEGE FACILITIES are constantly being improved. To date on the college campus stands a most beautiful brick dormitory, a fireproof building



Vice-president's Home (To be converted to boy's dorm)

of solid masonry construction with its beautiful hallways. It has an adequate number of rooms, each is equipped with a lavatory, two large clothes closets, and a regular-sized window overlooking parts of the campus. The dorm is a three-story building with lovely hallways, strictly modern rest rooms, a modern kitchen and dining room as well as a chapel. It also houses the office of the Vice President and the faculty members, the music studio, etc. It is heated with a modern gas hot water system which always provides an even heat for the students' comfort.

COTTAGES are provided for married couples who prefer to live outside of the dormitory. These cottages are equipped for winter and are adequate to afford comfortable quarters. Applications should be made early if these accommodations are desired. Much work has been done this year to make these cottages ready.

THE CAMP TABERNACLE is the scene of special school exercises whenever the chapel is overcrowded. Here the graduation exercises are conducted, and the great **NORTHWEST CAMP MEETING** is held. On this campus are modern facilities for washing clothes, etc., in what is known as the "block house."

SCHOOL RECREATION is not overlooked. In the planning is a new tennis court, an improved place



Cottage Row

to play softball and other games for physical fitness. The Minot YMCA Gymnasium has always been open for other types of recreation such as swimming, basketball, etc.

4. The **FACULTY MEMBERS** of **NORTHWEST BIBLE COLLEGE** are Christians and hold a high standard of Christian principles. The faculty is degreed, graduates of such institutions as Minnesota State University, Minot State Teachers College, Bob Jones University, Lee College, and others. They look after the spiritual interests of the students as well as the academic interest.
5. **MEALS**—All you have to do is ask the students who eat here at NWBC. They'll tell you in four words "THREE SQUARES A DAY." I have never heard a complaint on the food and type of diet offered by NWBC's kitchen staff.

6. **NORTHWEST BIBLE COLLEGE** offers: (a) proper training. (b) proper example. (c) proper spiritual development and attitude. It does not allow smoking, drinking, beer party brawls, week-end slumbering parties, foul language, students slipping off campus, dishonesty, immodest dress, etc. **IT'S A CHRISTIAN COLLEGE** with a wholesome environment, a spiritual daily chapel service and students properly sign out when allowed off campus. **WHY NOT SEND YOUR SON OR DAUGHTER TO NORTHWEST BIBLE COLLEGE?**

The College offers a full Junior College Curriculum as well as a three-year-course in Christian Education for the minister and full-time Christian worker.

The Junior College actually consists of three distinct departments. The Department of Religion within the Junior College is designed primarily for the student who plans to follow his college career to degree work.

The Liberal Arts Department within the Junior College is designed to give a good general background in the academic field and may be used as the basis for any of several majors in degree work.

The Department of Commerce is designed to meet a very pressing need; namely, preparing our young ladies and men to take a place in the business world and/or to assist the work of the local church and pastor.

The three-year course in Christian Education is serving the primary purpose of sending out young people into immediate full-time ministry. The first two years of the pupil's stay will follow closely the work done in the Junior College in the Department of Religion. In addition these students elect such courses as Systematic Theology, Pastoral Psychology, etc., which will equip them for immediate service.

WILL CREDIT BE GIVEN N.W.B.C. STUDENTS IN TRANSFER TO OTHER COLLEGES?

The file here in the office speaks for itself for the records show that several different colleges from the East, West, North and South write us as follows:

From Seattle, Washington: "All work accepted would be after one year of satisfactory work. This means we would accept all applicable credits." This is general

NWBC Offers a Well-Rounded Curriculum

Department of Bible

(New Testament)
New Testament Survey
Acts
Corinthian and Thessalonian Epistles
Roman and Galatian Epistles
Prison Epistles
Pastoral Epistles
General Epistles
Johannine Writings
(Old Testament)
Old Testament Survey
Pentateuch
Hebrew History
Historical Books
Major Prophets
Minor Prophets
Poetical Books
Prophecy

Department of English and Speech

Orientation
English Grammar
Advanced Composition
English Literature
Basic Principles of Speech
Homiletics

Department of History

Church History
Church of God History
History of Civilization
United States History

Department of Theology

Doctrine
Church Policy
Theology (systematic)
Pastoral Theology

Department of Apologetics

Personal Evangelism
Christian Evidences
Christian Ethics
Comparative Religions

Department of Psychology and Philosophy

General Psychology
Abnormal Psychology
Personal Adjustment
Child Psychology
Introduction to Philosophy

Department of Science and Math

General Science
Advanced Mathematics

Department of Education

Introduction to Education
Visual Aids to Education

Department of Science and Government

Social Science
American Government
Geography
Economics

Department of Business

Typing
Shorthand
Bookkeeping
Business Correspondence
Business Math
Business English

Department of Music

Rudiments of Music
Gospel song leading
Harmony
Choir
Private lessons (Voice and Piano)



Class Period at N.W.B.C.

policy and is followed through in behalf of all non-accredited schools, and the students from Northwest Bible College have all made a good showing.

"All work in transfer must have a grade 'C' or better."

A college in Oklahoma City, Oklahoma writes: "We are delighted to hear from you . . . on the basis of our four-year program, we offer the Th. B. Degree with a major either in Theology or Religious Education . . . have those students who are interested in continuing their education here contact us and send us a copy of their transcript. We shall be happy to evaluate it and grant them credit accordingly."

From Minneapolis, Minnesota, comes word: "We would, of course, accept your students on individual merit. We do not transfer any grade below C. We would be happy to consider your students and examine any transcript of credits and work with any student regarding entrance requirements."

A college from Chicago writes: "We would be pleased to have you send us your graduates who are capable of doing a good level of work, and we will work with them and give them every possible consideration in working out a B.A. program for them."

A college from Colorado of recent date advises in accordance with the transcript submitted by one of our students, that they would accept the entire 112 quarter hours that the Northwest Bible College had given to this particular student. Thus he received full credit for his work in Northwest Bible College.

From a college in Minneapolis, Minnesota, advice is given us that they would give us credit; a two-year student would be given two years credit, and a three-year student at Northwest Bible College would be given three years credit. This is very heartening indeed.

A college from Denver writes: "We would accept all of your courses at face value. Our students are required to take courses in the Liberal Arts field the equivalent of 64 semester hours."

A college in South Carolina writes: "It would seem that we would be able to accept transfer credits from your institution on the basis that we accept those from all others."

The purpose of giving this information is to allay any fears that one may have about receiving proper credit for work done in NORTHWEST BIBLE COLLEGE!



The Home and Office of the President

AMERICA—CHRIST OR PAGANISM

(Continued from page 3)

method of attaining it is unimportant. Personal gratification becomes the all-important thing. This is a philosophy of life which places man's will or desire at the center as supreme. It must dominate all and master everything in opposition to that will. Thus man becomes the great "I AM." The result is a Hitler or some other "would be" conqueror who turns the world into a holocaust of war.

On the contrary, the Bible teaches that over and above all the affairs of man, God lives and rules forever—supreme, omnipotent, eternal, the great "I AM." He is the "Alpha and Omega, the beginning and the ending . . . which is, and which was, and which is to come, the Almighty" (Rev. 1:8). It teaches that men are happy, complete and secure as they properly bring their whole being into harmony with Him and His will for them. This is the theistic view of life. America must choose between humanism and theism.

What of the future?

Will America rise or fall, become morally better or worse? It cannot rise unless we become morally and spiritually renewed. To be renewed we must have a rebirth of God-consciousness. How can this come about? This God-consciousness should be given in the home. But a secularized home cannot do it—the home is often the worst offender. The public school is a mighty force for the establishment of concept, but the American school is silent on spiritual matters. If this great task of conditioning the heart and mind of American society with Christian concepts and teaching is to be accomplished; if the flood-tide of materialism, paganism, and humanism is to be resisted; it will be done through the evangelical church and Sunday School.

Because the Sunday School is the greatest outreaching arm of the church, it will be in the vanguard of this great evangelistic thrust. More homes and individual lives are touched through the Sunday

School than through all other church agencies. The Sunday School, as the greatest teaching agency of the church, must carry much of the direct responsibility for altering the conscience of America, for the Sunday School is the church at work in the great task of teaching. The Sunday School is the church's great opportunity to counteract and roll back the evil tide of iniquity which is beating relentlessly against the moral foundations of our national and family life.

What lies in the future for America? The answer lies in the importance we place on the Sunday School, and the vigor with which we seek to extend it.



THOUSANDS OF SUNDAY SCHOOL TEACHERS POSSESS VITAL KEYS TO CHRISTIAN PROGRESS

(Continued from page 4)

"Good family life is in the last resort the nation's most precious asset." And the faith of children in an "often-taken-for-granted-father" is immeasurable. As pointed out in the *North Carolina Churchman*: "He may have on a greasy hat, and the seat of his pants may be shiny or patched, but if his children have their noses flattened against the windowpane a half-hour before he is due home for supper, *he can be trusted.*"

The following four points I consider necessary for every fruitful Sunday School teacher:

1. Make it a primary duty to impress upon class members *the absolute necessity* of reading God's Word, the Bible, daily. Commit to memory many important verses.

2. Impress all to set aside a quiet time of devotion . . . to pray over daily problems and offer thanksgiving for blessings received. Make known satanic demands to avoid this devotional period, and hit hard on the need of *creating moments for God*, regardless of outside interferences. And get across another key point—prayers are not something to be memorized, but are simple, ordinary words to use in

talking with God. The prayer periods should be a "longed for" part of each day . . . *not a time to be endured.*

3. Stress witnessing for Christ. *This is the duty, and privilege, of every Christian, not just the minister.* But underline witnessing when God provides the opportunity and burden. Then *power will be present.* Don't let members make the tragic mistake of trying to witness for Christ . . . *without living daily for Him, holding nothing back.* The latter causes disappointing heartache, without adding glory to the Kingdom.

4. Give thanks on being a faithful member of the Church, and to accept any call for service—officer, collection plate attendant, usher, welcomer at a door, or other tasks which will aid the pastor. The minister, of course, will be grateful for all assistance given willingly . . . and cheerfully . . . but the main reason why Sunday School members should serve is for Jesus Christ. He is the Head of the Church . . . and *the reason it can stand against the fury of Hell.*

These four things aren't *merely important* to Christian growth. They are *absolute necessities* . . . and my urgent prayer is that *all will be stressed* by the thousands of Sunday School teachers . . . who will play a vital role in the advancement . . . or retreat . . . of Christianity.

These fillers may be used freely—no permission necessary. Please include credit line.

Yesterday I got up earlier than usual to get some work done while the children were still sleeping. But in a few minutes my four-year-old was present and we sat down to rock together. She cuddled down soft and warm while the dishes stayed undone.

You see, I'm learning something very important. When my husband comes home from work and dinner isn't ready, he doesn't say one word of rebuke. Nothing very serious has ever resulted from my house getting dusty. All these things must come second to the more important role of *mother!* Betty Swinford in THE CHRISTIAN PARENT Magazine, Glen Ellyn, Illinois.

National Sunday School and Youth Board

to Sponsor

STAFF COLLEGE

for

State Sunday School and Youth Directors

During the week of November 16-20, 1959, all the State Sunday School and Youth Directors of the Church of God will come to Cleveland, Tennessee, for a week of specialized training in Sunday School and youth work.

Cooperating with the National Sunday School and Youth Board in this endeavor is the administration of Lee College. The Staff College will be held on the Lee College campus.

Instructors include members of the Lee College faculty, the National Sunday School and Youth Board, and the National Sunday School and Youth Department staff.

"Platform Leadership," "Improvement of Response," "Parliamentary Procedure," "Child Evangelism," and "The National Sunday School and Youth Program" are some of the subjects included in the Staff College curriculum.

A "laboratory church visit" will be one of the special features of the school.

Commencement will be held on Friday morning, November 20, in the Lee College Auditorium.

—O. W. Polen

National Sunday School and
Youth Director



National Sunday School Week to be Observed September 27—October 4

The theme for the 1959 observance of National Sunday School Week—"Millions for Christ Through the Sunday School"—accentuates the gigantic task which American Christian people must face and undertake at this perilous time in the history of mankind.

Development of powerful rocket fuels, penetration into outer space, atomic powered submarines, and a network of missile bases supplied with atomic explosives which could destroy civilization are accomplishments of modern science.

If the world is to survive long under these conditions it will be because of strong spiritual undergirding which alone can equip man to live with his own discoveries and scientific advances.

Increased religious interest but continuous moral decline in our nation demonstrate the necessity of a stronger Christian witness and a more aggressive program of outreach.

National Sunday School Week, unlike many other special weeks, must not be a time merely to courtesy in recognition or nod in appreciation of a work being done. It must be a time of spiritual advance, and of Christian witness. It is a vital part of the struggle for national existence.

The National Sunday School Association sponsors National Sunday School Week annually. This year the week falls between September 27 and October 4.

In cooperation with Christian publishers and denomination leaders NSSA has prepared materials which will help local churches plan for this important week and observe it properly.

"National Sunday School Week Idea Book" outlines preparation and programming for the week. Posters, post cards, church bulletins, and streamers emphasizing the 1959 theme are available. Lists of other helpful booklets, tracts, and visitation materials have also been prepared.

Samples or quantity orders of materials suggested in this article may be obtained through the National Sunday School Association, 542 South Dearborn, Chicago 5, Illinois.

Bible Study Popular in Israel

Today it is very fashionable to be a member of a group which gathers regularly to study the Scriptures, reports the Bible study movement in Israel. Political and civic leaders, by their own active participation, have invested the Old Testament with newness and relevancy.

A Bible class is held in the Jerusalem residence of the Prime Minister, David Ben-Gurion, each Saturday night. Both the Prime Minister and the President of Israel, Ben Zvi, participate actively. The first meeting was devoted to the Book of Joshua. A number of university professors, archaeologists, and important national figures were present, but no Rabbis. It was for laymen only. The circle was led by the relieving president of Israel's supreme court, Justice Cheshin.

Meanwhile, a Women's Bible Class has been meeting in the home of the President every Monday night for the past four years. This is sponsored by the Pioneer Women's Organization, which also promotes 15 other Bible classes in Jerusalem. At present the women are analyzing the Book of Nehemiah. (EP)

Publishers Urge Free Flow of Books

VIENNA, Austria (EP) — Books should be recognized as "spiritual goods" and not as articles of trade liable to customs and import duties, declared the World Publishers Congress at the close of its sessions in Vienna on May 30.

The congress, attended by 600 publishers from 23 countries, stressed the importance of a free flow of books throughout the world. It noted the "senselessness" of burdening books and musical scores with customs duties and import charges.

Governor Applauds Sunday School

"As Governor of Oregon the truths which I learned in Sunday School are the very principles which I must apply day by day in managing the affairs of state," declares Mark O. Hatfield, Christian statesman.

"The value of the Sunday School cannot be overestimated in the contribution of presenting the Christian Gospel in age-graded form to millions of people yearly, to say nothing of its contribution in building into the lives of young people the moral fibre and integrity which are necessary to maintain the great liberties which we hold so dear."

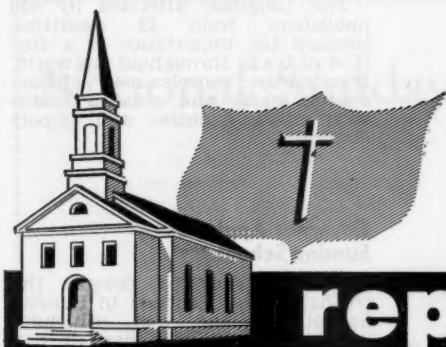
Governor Hatfield points to FBI statistics which show that "the majority of crimes in our country are committed by young people under twenty years of age." These involved in crime are rarely regular in attendance at any Sunday School.

"It is my earnest desire in these days of spiritual and moral decay," he concludes, "that the effectiveness and outreach of the Sunday School might be increased many times to give religious instruction to those young people who have not yet heard the message of Christ."

Governor Hatfield made these comments in connection with the observance of National Sunday School Week, September 27—October 4. This week is sponsored by the National Sunday School Association, 542 South Dearborn Street, Chicago 5, Illinois. Bulletins, posters, guidebooks, and other materials may be obtained from the National Sunday School Association to help churches observe this important week.

Pope John Learns English

VATICAN CITY (EP) — Pope John XXIII has started taking English lessons. The pontiff hopes to speak the language fluently within a year—probably with a soft Irish accent. The Pope's private tutor is Msgr. Thomas Ryan, of Tipperary, Ireland.



reports

New England States Had Wonderful Camp Meeting

We are truly grateful to God for His wonderful blessings to us in our camp meeting and convention which convened in Appleton, Maine, July 20-26.

From the official opening of the camp meeting, with the reading of Psalm 133, by our Overseer, to the closing prayer, God made Himself very real to everyone present.

Each morning the camp was awakened by the ringing of a bell, calling everyone to prayer for the day's services. The prayer meeting in the auditorium was under the direction of Rev. Freeman York.

At 9:30 a.m., simultaneous classes began: Rev. R. A. Wilson with Bible study in the auditorium, his subject being, "The Holy Ghost, His Workings, Gifts, and How to Receive Him"; Sister Ayers, with her helpers in children's church, which continued until noon.

We were glad to have Rev. A. M. Phillips, our General Secretary-Treasurer, with us for 2 days. He brought a 2-part message entitled "The Church, a Miracle in Our Day" and a very enlightening report on the Church of God, both here and on the foreign field.

Rev. Floyd Timmerman, State Overseer of Michigan, was our evening speaker. Each of his messages were anointed and came forth with both power and humility. How the Lord blessed and caused each word to find its place in each heart.

The Wednesday afternoon message was brought by Mrs. Edith Morton and was on "Women of the Bible."

Thursday afternoon was the Home for Children program with Rev. Paul W. Floyd preaching on "Pure Religion" from James 1:27. Sister DeWitt and Sister Ayers also spoke, each stressing the amount of training the children in the home should receive, including Sunday School golden text and lesson, etc. Saturday was Youth Day, and it was packed to the brim! The morning was devoted to the presentation of a playlet, "A

Search in Vain" which so vividly portrayed the fact that many will be standing outside the gates of pearl while others go in. It made us more determined to try to get our loved ones to Him. Rev. Richard L. Stoppe, Youth Director of New Jersey, brought the morning message entitled "Five Challenges to Youth." Saturday afternoon, Barbara Yates, Youth Director of New York, spoke on "Really Living!" and Rev. V. B. Grassano's message was entitled "The Cry—If I Were Young Again."

The Home for Children offering was \$118.10, including offerings brought from churches to camp meeting.

Sunday morning was devoted to the Missions service. Rev. Henry C. Stoppe, overseer of New Jersey, was the speaker. There was an offering received that amounted to \$773.11, including offerings brought from the churches, and \$910.00 in pledges to be paid in 30 days, for missions.

Others who preached were: J. T. Murray, Allen Hayward, W. M. Wilmerton, Emma Newman, and Rodda A. Pike from Nova Scotia. Rev. C. E. Yates, overseer of New York, visited with us for some services, but was unable to stay until Sunday, when he was scheduled to preach.

Brother Timmerman's final message "And He Went on His Way Rejoicing" so aptly described the closing; surely the Lord was with us: We still rejoice!

—Mrs. Freeman York, reporter

The Church of God Camp Meeting a Great Success in the State of Nebraska

The Church of God camp meeting convened in the East Omaha Church of God at 21st and Carr Streets where Rev. Gale A. Barnett is pastoring; he is also the Sunday School and Youth Director. We were all made to feel welcome by the host pastor.

The state convention was officially opened by our state overseer, Rev. Ray T. Hill. The power of the Lord came down in a wonderful way in spiritual singing and anointed preaching. We were blessed to have the Rev. James A. Cross, General Overseer of the Church of God, as our guest speaker and morning Bible teacher. His preaching and teaching was holiness and God-anointed Church of God doctrine. The Lord honored His Word and gave us a great camp meeting.

The unity and fellowship among the ministers and laymen were wonderful. Our visiting ministers from out of the state were Rev. Charles E. Tilley, State Overseer of Kansas; Rev. O. E. Wright from Coffeyville, Kansas, who preached a great message which everyone enjoyed.

Rev. L. O. Vaught, Vice-President of our Bible School in Minot, North Dakota, with his message and pictures, was a blessing to our camp meeting. Rev. Grady L. Waters, State Overseer of Iowa, brought us a message that blessed our hearts. Rev. James B. Morris, pastor at North Platte, Nebraska, brought us a great message on our orphans, and we were made to feel our responsibility toward the Church of God Home for Children.

The Lord has blessed us in Nebraska with a fine year. The report at the camp meeting was very good. Our State Sunday School and Youth Director had a wonderful program for the youth which everyone enjoyed very much.

—Mrs. Ray T. Hill, reporter

Best Camp Meeting Ever Held in Idaho

The 1959 Church of God camp meeting was, without a doubt, the best ever held in Idaho. The singing and preaching were outstanding. Every speaker was certainly anointed of God as they spoke to us on various subjects. Our guest speakers included Rev. A. M. Phillips, General Secretary-Treasurer, who brought 2 wonderful messages. Rev. Estel Moore, Overseer of Washington-Oregon, brought 2 timely messages.

You could not have attended any camp meeting and heard better singing and preaching than the local singers and preachers did at our camp meeting. Everyone seemed to be at his best. Everyone was made to rejoice and praise God.

From our West Coast Bible College came the Kingsman quartet with David Bishop to add to the success of our camp meeting. The singing was just wonderful and Brother Bishop challenged our

hearts with 2 great messages. We had a larger attendance this year in the services than ever before and a larger number stayed on the campgrounds. This certainly added to the fellowship of the camp.

Our night speaker, Rev. H. L. Diffie from Arizona, did some great preaching and as the anointing of the Holy Ghost melted hearts, many were saved and refilled with the Spirit of God. The good sermons and humble spirit of our Brother Diffie will long remain in our hearts.

Our Bible classes, taught each morning by our good Overseer, Rev. A. G. Thompson, were filled with real spiritual food from God's Word. Everyone enjoyed Brother Thompson anointed teaching.

—Rev. Duskin Keller, reporter

Wisconsin-Minnesota State Convention

It was with great expectation that the ministers and laity gathered in the Kenosha Church in Wisconsin for the State Convention which began July 23 and ended July 26, 1959. Rev. W. J. Brown, our gracious and capable state overseer had worked and prayed as he carefully planned the program.

The convention was officially opened by Brother Brown as he invited the Holy Spirit to be with us. Everyone was given a warm welcome by the host pastor, Rev. Jack H. Adams.

We were saddened by the news that the evening speaker, Rev. J. Frank Spivey, could not be with us due to the serious illness of his wife. However, the Lord blessed us with very fine preaching each evening. Rev. B. E. Ellis, overseer of South Carolina, Rev. Earl P. Paulk, Assistant General Overseer, Rev. Lewis J. Willis, Editor of Sunday School and Youth Literature and Rev. L. O. Vaught, Vice-President of Northwest Bible College, carried the weight of the evening services and each was a special blessing.

On Saturday we were faced with another disappointment. Brother Paulk had to leave the convention due to the death of a minister in Georgia. But the Lord provided for us again, and Brother Willis was equal to the occasion as he preached one of the evening services and represented the Publishing House, Lee College and the Home for Children at different times during the convention. We were amazed at his knowledge of all these departments of the church. Oh yes, he also preached a masterful missions sermon on Sunday morning. God manifested His power as he preached on the

subject, "The Rule of Missions." This was Brother Willis' first visit to our area and he certainly made a favorable impression on us.

Brother Vaught had made a previous tour of Wisconsin and Minnesota and is much loved and respected. In addition to preaching one of the evening services, he lifted our hearts with a message on "Sowing the Word." Also his great sermon on "Christian Education" on Sunday afternoon served to stir our minds in this needy field.

Rev. Harry Henderson, pastor of the Narragansett Avenue Church in Chicago, preached a wonderful sermon on "Faith" on Friday. He was accompanied by his wife and young son. Brother and Sister Henderson returned from Chicago to be with us again on Saturday. Rev. and Mrs. H. T. Statum, overseer and wife from Illinois, were a special blessing in the Saturday services. Brother Statum gave a timely message, "What Manner of Person Should You Be?"

The Ladies' Willing Workers' Band was in charge of the first part of the Saturday afternoon service. The program was enjoyed because of the natural creative ability of our state president, Mrs. W. J. Brown. Sister Brown taught us a new L.W.W.B. "Work" song which she has written. Sister Statum, Illinois State President took part in the very interesting program.

Sister Doreene Upton, State Sunday School and Youth Director, gave us information about the youth and Sunday School work in the youth service on Saturday night. "No price is too big to pay for the salvation of a child." One of the highlights of the evening was the crowning of the "Coupon Queen," Miss Gail Priest, of Mosinee, Wisconsin.

Brother Paulk's teaching on "Faith" and his "Advice to Ministers" were very helpful and inspiring. And, as if to "season" the convention with a local touch, Rev. Jack L. Gray, pastor at Milwaukee, preached a very good sermon, using the text found in Genesis 8:22 concerning God's promise of the seasons.

The singing, congregational and special, was excellent. As the convention came to a close, we went our separate ways to work for Christ, thinking how wonderful it was to have had fellowship with the Christians who have inspired us to work harder for His kingdom.

—Reporter

Report on Montana Camp Meeting, 1959

Our camp meeting this year was well attended. The people tell us

that more interest was shown in this camp than in any other in previous years. We give our Lord all the praise for this.

The opening of camp meeting was witnessed by the presence of the Lord. The singing was good and it seemed that everyone put his heart right into it. Our night speaker, Rev. Darrell Lindsay, Overseer of Western Canada, brought the message. His message indeed blessed our souls, not only this night but every night. We were also blessed by his Bible studies each morning from the book of Romans, which served to enrich the spiritual life of every believer.

We were also privileged to have with us for two days our General Overseer, the Rev. James A. Cross. To say the least, we all enjoyed having Brother Cross and his family with us. His message was a real inspiration. He also brought us information about the church in general. This we enjoyed.

Our Youth Night service was one all enjoyed. The State Youth Director, Rev. David Barsness, pastor of our Billings Church, is doing a fine job. He has the youth work on his heart and wants to see our youth work grow.

This year at camp meeting we had another program we have never had before. It was the L.W.W.B. program on Saturday afternoon. The L.W.W.B. of Montana has done a real fine job, and I know that we shall hear more from them next year. Everyone enjoyed the program very much.

On Sunday afternoon we had our Mission program. This was a good service. Our Bro. Paul H. Walker, who is Overseer of North and South Dakota, brought us the message. His knowledge of missions was very interesting and gave many of our people a greater burden for missions than ever before. With pledges and floor offering, the amount came to \$971.79. We are hoping that next year we will do better for God and the Church.

In concluding this report, I wish to say that we felt the presence of the Lord. We regret that no one was saved or filled with the Holy Ghost; yet, the saints were lifted up in Spirit to go home and do more for God. We in the Northwest ask an interest in your prayers for us and the work in this area. The need is great and we believe God will give us our desire for an even greater camp meeting next year.

—Ariel S. Yorkman, Overseer

When people are against God, they are against themselves.—THE CHRISTIAN PARENT Magazine, Glen Ellyn, Illinois.

Christmas Program Books

THE CHRISTMAS SPIRIT—An entire Christmas program by Mrs. John L. Bowlin, including a children's program and a 2-act play.

The play requires 9 men (3 older adults and 6 young adults may be used), 3 women, 1 intermediate boy, 2 junior girls and a smaller girl.

The White family learns the real happiness that Christmas brings during a visit from their pastor. The nativity story is included. A program of real inspiration. Price, 50c each

JOY TO THE WORLD, LaVose Wallin—Beautiful story told through tableaux, contemporary play, Scripture and carols—it highlights the transformation of an indifferent young man who came face to face with the Christ of Christmas in a dream—excitingly different . . . minimum of memorization. Time, 1½ hour. 12 copies required. 40c

GOD'S SUPREME GIFT, LaVose Wallin—A series of tableaux depicting the 5 key scenes of the Christmas story. Entire production interlaced with Scripture and carols. Uses children of all age groups . . . suitable for any size school. Minimum of memorization. Time, 1 hour. 10 copies required. 40c

STANDARD CHRISTMAS PROGRAM BOOK NO. 18—Sparkling program helps for the entire Sunday School. Graded recitations, readings, exercises, playlets, simple one-act plays, and music. Price, 40c each

HEALING IN ITS WINGS—In a small American village church, a dress-rehearsal on the eve of a Christmas pageant becomes the occasion of unexpected and dramatic life-changing as a child is believed to be lost in a furious storm and strangers are suspected of harming her. Excitement reaches mob pitch before it is realized that a protecting Hand is lovingly healing both physical and spiritual ills. At least 20 characters are needed. Price, 50c each

ANGEL ON A STEPLADDER—This is a Christmas combination play and pageant. Donnie, an ingenious young boy, is determined his father is going to develop faith, even if he has to impersonate Gabriel. His attempts to inspire his father make this a very stirring play and contains a sensitive humor which is unequalled. Seven or more copies are required. Production Time: One hour. Price, 50c each

SEEING THE STAR—A short three-act Christmas play by Alberta Hawse for 5 men and 3 women. This play centers around putting Christ back into Christmas. It is highly recommended for a thought-provoking, deeply-moving Christmas play. Play lasts about an hour. Eight copies required for production. Price, 50c per copy

THE CHRISTMAS MIRACLE—A modern, human-interest drama in three acts. 8 characters—2 teen-age girls, 2 young women, 1 primary girl, 3 young men. Time: One hour.

Melody, a polio victim, has had to postpone her wedding plans because her fiancé is serving overseas in the armed forces. Her deep faith in God leads her to believe that she will walk again. Christmas Eve finds her walking with a cane instead of crutches. Later in the evening she walks without assistance. The play ends with Melody planning a Christmas wedding. Price, 50c per copy

THE MIRACLE—A Christmas play in three acts for 20 people (8 speaking parts), requiring 17 adults and three children. Although they are sisters, Amy and Martha, two elderly ladies, are very different in disposition. The years have left Amy sweet and kind, while Martha has become selfish and irritable. When friends drop in and Amy reads the Christmas story, Martha falls asleep. In her dream she sees the manger scene; and as a result, she awakens a changed woman. Her love for Christmas and her fellow man is restored in a miraculous way. Performance time: 45 minutes. Price, 50c per copy

AS WE FORGIVE—The play requires a cast of 7 adults and a boy about 10 or 12 years of age. Production time: One hour. You will be thrilled as the power of God transforms a life of sin and shame into a life that is glorious and worthwhile. The play presents a true interpretation of that portion of Our Lord's Prayer—"Forgive us our TRESPASSES AS WE FORGIVE." Price, 50c per copy

WHY CHRISTMAS?—Modern drama. Four scenes. Cast of 17 characters—4 men, 4 women, 5 teen-age young people and 4 junior children. The pantomime re-enactment of the Nativity in the last scene requires 5 additional characters with non-speaking parts.

The continuity of the story is carried by an old man who is puzzled about Christianity and the purpose of Christmas. He sets out to learn about it by looking in on four different families, all of whom call themselves Christians. The first family are faithful church attendants but fail to manifest the love of Christ in their home life. The second family is a selfish, self-satisfied family. The third family is too busy for the church and its ministry. The home and lives of the fourth family have been transformed by their love and devotion to Christ and His cause. The drama stresses the influence our actions each day may have on the lives of others, as well as the real meaning of Christmas, in a most unusual and effective manner. Time: One hour. Price, 50c per copy

THE ANGELIC SONG—Modern drama in three scenes. Cast of 8 characters and group of carolers—2 men, 2 women, 3 teen-age persons, one primary boy. Simple stage setting. The drama tells in an interesting and dramatic way the influence an old Christmas carol has in a home where a father and son have quarrelled. An opening worship program is included. Time: 35 minutes. Price, 50c per copy

AND THERE THEY FOUND CHRIST—This is a Christmas play having three acts and a cast of eleven—six adults and five young people. This play has a modern setting and requires one hour for performance. From the comforts of city life to the ruggedness of the country, go the Hartleys on their vacation. Melvin Hartley, who inherited a farm from his uncle, takes his family to the farm where Melvin enjoys much of his memorable childhood. Melvin attempts to persuade his family of the merits of the country over the city. With first appearances the family is unimpressed; but finally, in a Christmas Day climax, they are thoroughly convinced in favor of this life. This Christmas in the country was a new experience for the Hartleys, as there they found Christ. Price, 50c per copy

HIS WONDERS TO PERFORM—The setting of this play is the outgrowth of an experience of one of our soldier boys just returned from Korea and brings a vital message for these troubled times. Three acts—cast 9 characters—simple stage settings and modern costumes. Production time: One hour. Price, 50c per copy

BABE OF BETHLEHEM—A Christmas drama in three acts, requiring seven men and four women. This is a play which portrays the events of the first Christmas in a manner that brings them close to a present-day audience. Performance time: One hour and 15 minutes. Price, 50c per copy

THE CHRISTMAS STORY—A Christmas Carol Service. All you need is a good narrator and a group for the carols. A unique way of presenting the Christmas Story. Price, 20c each

CHRISTMAS HELPER NO. 58—This Christmas Helper contains 32 pages of refreshingly new materials for use in each department of your Sunday School. Price, 40c per copy; 3 for \$1.00

CHRISTMAS HELPER NO. 59—Selections for primary and beginners' departments: poems and recitations for juniors and intermediates. Easy to learn playlet entitled "What Do You Remember?" for 1 older girl, 4 girls ages 5 to 10, 2 tiny boys 3 and 4 years. Their ages can be changed if necessary. Another short playlet, "Give of Your Best" for 3 teen-age girls, to speak as well as sing. Other special exercises for boys and girls of varied ages. Price, 40c each; 3 for \$1.00

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